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Contributed Notes.

Philippians III. 7. (1) *The translation*; "But whatever things were gain to me, these I have reckoned as loss by reason of Christ."

(2) *Notes*; (a) "whatever things," i. e., things of such a character as those just named in the verses preceding; (b) "to me," *dativus commodi*; (c) "gain," this is a pecuniary metaphor, signifying wealth in possession, that which had been gained. The "things" just mentioned *were* wealth from the old Jewish standpoint; (d) "I have reckoned," it is a deliberate estimate, made in the past and still firmly held; (e) "loss," the idea here is not of "damage," "detriment." The idea which appeared in the use of the word "gain" is continued here. The word *Zemia* in classical Greek signifies "penalty" or "fine," something with which a man is forced to part. Here the thought is of a "loss," a "deprivation." As if a brick (supposedly) of gold should turn out base metal, Paul's Jewish position ("gain") has turned out to be (not a "damage"—his whole teaching is opposed to this) but *worthless* in respect of salvation, and hence he had suffered (as regards that position) *loss*; (f) "by reason of Christ," i. e., Christ is the cause of this change in valuation. This new "reckoning" is not "for Christ's sake," or "in exchange for Christ"—but "by reason of Christ," because he had seen Christ in His true majesty.

(3) *Thought*; the great thought of the passage therefore, is—*The change in spiritual valuation resulting from the vision of Christ.* F.

Matthew XVI. 18. (1) *The translation*. "Thou art a stone and upon (such stone as) this stone I will build my church."

(2) *Notes*; (a) "a stone" (*Petros*), this must mean "a piece of rock." Never in the New Testament or in classical Greek does it mean "rock" in the generic or abstract sense. Note the word *petrodes* which means "stony" as applied to soil, not "rocky;" (b) "this stone" (*petra*), this word on the other hand never means a "piece of rock" but is abstract, generic, signifying "rock." Liddell and Scott show clearly that in classical Greek it never can be used for a single stone. Hence in this passage, *petra* is not equivalent to *petros*,—the latter is a single piece or specimen of the former; accordingly, "on this *petra*" must signify "on this sort of stone" i. e., "on this material." To illustrate the distinction which is made here;—I might pick up a bar of iron and say: This is *iron* and on this *iron* depends all the industry and development of modern civilization. Here are the two senses of "iron," the specific and the generic. Civilization does not depend on this (piece of) iron but on this (sort of) iron.

(3) *Conclusion*: The church is built not on Peter's confession, nor on Peter as an individual. It is built on Petrine material, on such material as this petrine specimen. Peter is then *sample* and *part* of the eternal foundation.

F.